

320 YUMAN TRIBES OF THE GILA RIVER

192 cradle; tima', the arched frame; hate'rĕk, crosspiece; upui', mat-
954 tress; yaltōrka'c, shoulder pad; capu'r^a, hood; xa'a'p or tcuxw'ĭl,
the woven upper band; himĕmate'r^a, the narrow lower band
(hime', leg); yāltapai', the outside wrapping cloth (the other
cloths having no names).

862 Children were weaned when more than a year old. They would
take the breast even when several years old. There is a little girl
today still nursing at six years. No special diet was prescribed
for weaning.

482 An older child was carried on the small of the back supported
854 by a wide cloth tied around the bearer's waist, or astride the hip
(without the cloth). I saw an old woman kneeling at work, grind-
ing on her metate, with her twenty-month-old grandchild asleep
in a cloth on her back.⁹

CHILDHOOD

861 The real training of children was naturally largely casual en-
couragement in learning the tasks of later life. What little con-
scious training was indulged in was formal, and consisting largely
of admonitions, was probably wholly ineffective from a pedagogi-
cal viewpoint.

865 They attempted to ignore a crying child, and probably as in-
dividuals with sound nerves, the result of normal healthy lives,
succeeded as well as anyone could. It was said that children did
not cry much. A boy would be told to be brave, to stand any-
● 867 thing. Children were told to behave and to be kind to everyone.
They were taught never to answer a scolding and were forbidden
to ask questions. They were not spanked, but shaken by the arm
until they cried. Should the child still misbehave, the parent
would say, "I am going to call So and so (a great warrior) and
have him pinch you hard."

861 The foregoing sounds like our own ideal, but there is this im-
portant difference: that the Maricopa, so far as I could judge,
actually achieved results. Like all Indians with whom I am ac-
quainted who are still living more or less in the old style, these

⁹ There was no purification rite for a young child as among the Pima and
Papago (Russell, *Pima Indians*, p. 187; Lumboltz, *New Trails*, p. 351).

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563 someone of the Maricopa community, their captive origin was no
727 longer brought up against them.

867 Admonition was frequently given children. Kutox phrased
the ideals of life as follows:

We would tell a boy to grow up strong and brave, to love his neighbors and to be industrious. When a child was old enough, it was told to treat old people kindly; to share whatever it had with an old woman who could not help herself; never to throw things at an old woman. Boys should try to become famous in war. Girls were told to be industrious and kind to everyone. Girls were looked on as enemies; they were called that (see p. 225).

185 One thing appeared clearly from discussion, that, unlike ourselves, a parent did not feel that his child should climb to a higher social position than his own, or amass more wealth. "They did not seem to look ahead."

[721] Warfare was an ideal pursuit.

[888] Fathers told their sons to go to war. It was good to die young: everyone mourned if one was killed in war. But an old man receives scant attention and nobody cares if he dies (said Kutox, himself aged).

866 Little boys of four to six were trained to withstand pain with this end in view. They were tested by pinching them hard or striking with a stick. The procedure may have been somewhat formalized, for it was said that several boys were tested together by an old man. If they did not cry out when struck, they were next placed on an ant hill to be bitten and finally pushed into a wasps' or bees' nest. It was taken as a sign that they would become brave warriors, if they did not cry. This procedure had no special name and was distinct from the following.

866 A group of boys of sixteen or eighteen were subjected to a
883 formal test called *tcutō'xām* by old warriors. They were admonished to be brave, to withstand starvation, thirst, and fatigue, and were told how to fight. The song *tcutō'xām* (p. 268) was sung before the boys were taken to kill a swarm of bees hiving in the ground or in a hollow cottonwood. They were made to sit on the hive and deliberately kill all the bees, one at a time, regardless of their stings. This represented going to war, the bees being the enemy. This was not ostensibly a puberty ceremony.¹⁰

[171] ¹⁰ There is an analog in the ant ordeal for boys among Luisiño and Juaneño (Kroeber, *Handbook*, pp. 641, 672).

INDIVIDUAL DEVELOPMENT

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Boys also played a game, slinging mud at each other, in which they learned to dodge missiles without breaking from the skirmish line (see p. 338). 857 868

Girls were trained to carry little burdens balanced on their heads when they were but two years old. Later they assisted their mothers fetching water before sunrise. Girls of four could grind seeds very nicely, it was said: they were wakened when it was barely light and set to work on a basketful. A girl must show her proficiency at grinding such an amount at her marriage. I observed a little girl of five at play making pottery. Working with a ball of mud, she paddled it into form and pinched up the sides to form the vessel with the characteristic motions of an accomplished potter. 868 857

Children were not permitted to sleep after dawn. In fact, everyone in the household was roused at dawn, for to sleep after sunrise was to invite bad dreams causing sickness and death. The customs of running toward the dawn and throwing half-roused boys into the water were unknown here. 513 867

When children were old enough to understand, all the tales were told them, with a commentary of admonition. (Late youth was not the special time for them to learn as among the Pima.) In winter the boys went into the meeting house when stories were being told. A grandmother would tell them to a group of girls. There was no objection to telling tales in summer, but winter nights were conveniently long. To keep children from having bad dreams early in the night, they were kept awake listening to stories. 861 538

Games were played, of course, in imitation of their elders, but not dice, hand game, or cañute, normally gambling games. Some sports were peculiar to children. Boys alone played at hurling darts, slinging mud, arrows; both boys and girls played with tops. Dolls (haxaoi', "plaything") for girls were made of willow bark: a piece was split and bound to represent head, arms and legs. 857 524

Age status terms were few. They turned on the termination of 561

" Russell, *Pima Indians*, p. 191.